

of the British Govt. 1870

London, 21st June 1870

Dear Sirs,

We have the honor to inform

you that we have received

the sum of £1000000

from the Bank of England

in the name of the Bank of

England, and we have

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To the Honorable Robert Fulton, Esq., Father in God,
Accept of the hearty thanks of the Bank of York.

CHARLES R. COOPER, M.D.

OR REV. MR. R. FULTON, IN CANTERBURY,
OF YORK.

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to the dishonour of God, the scandal of Religion and disturbance of the peace both of Church and State, but have since (through the wickedness of the times) much increased to the inflaming, exciting and heightening of the said differences and contentions that were aforesaid. And whereas, even at this present, notwithstanding the merciful providence of God, so far as is manifested in restoring this to Our Country, and notwithstanding our constant labours to govern this Realm in Peace & Tranquillity) the said differences do yet continue to vex the people with inconveniences in divers

ways, and to bring into the same's hands the danger of some greater and farther disaster for this realm, in that affrighting the people of God, and hindering the people of Christ and his servants, of doing those great parts of their business to beget in the minds of honest bearers, an example of true religion, and of the saving grace of God, and of the true knowledge of Christ, and his commandments, and of the commandments of our Lord Jesus Christ, and of the commandments of St. Peter, where

Whereas also sundry wicked Ministers and
Bishoppes, either out of a spirit of conser-
vation and concession, or in a vain discon-
sideration of their Learning, take upon them
in their popular Sermons to handle the
deep points of Gods eternal Counsels and
Decrees, or to meddle with the affaires of
State and Government, or to wrangle
about forms and gestures, and other fruit-
less disputes and controveries, seeking
rather to amuse then profit the hearers ;
which is done for the most part and with
the greatest confidence by such persons as
well understand their duty and
Principall care and zeal for the honour of
God, the advancement of Society, Peace and
true Religion, and for the preventing for
the future as much as may be in us, the
many and great inconveniences and mis-
chiefs that will unavoidably ensue, if a
timely stop be not given to these and the
like growing abuses, Do, according to the
examples of several of Our Predecessors
of blessed memory, by these our special Letters,
straitly charge and command you, to
use your buttmost care and diligence that

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These Directions, which upon long and serious consideration we have thought good to give, concerning Preachers, and which we have caused to be printed here-
With sent unto you, be from henceforth duly and strictly observed by all the Bishops within your Province. And to this end, Our will and pleasure is, That you forthwith send them Copies of these Our Directions, to be by them speedily communicated to every Parson, Vicar, Curate, Lecturer and Minister in every Cathedral, Collegiate and Parish-Church within your several Diocesses. And that you earnestly require them to employ their utmost endeavour for the due observation of the same, whereof we shall expect a strict account both of you and every one of them: And these Our Letters shall be your sufficient warrant and Discharge in that behalf.

Given at Our Court at Whitehall, the fourteenth day of October, in the fourteenth year of Our Reign, 1662.

By His Majesties Command.

E. NICHOLAS.

Directions

Directions concerning Preachers.



1. That no Preachers in their Sermons presume to meddle with matters of State, to model new Governments, or take upon them to declare, limit, or bound any the Power and Authority of Sovereign Princes, or to state and determine the differences between Princes, and the people ; But that upon all good occasions they faithfully instruct the people in their bounden duty of Subjection and Obedience to their Governours, Superior and Subordinate of all sorts, and to the Established Laws according to the Word of God, and the Doctrine of the Church of England, as is contained in the Breviary of Obedience, and the Articles of Religion, set forth by Publick Authority.

2. That they be admonished not to spend their time and study in the search of abstract and speculative Notions, especially in and about the deep Points of Election and Reprobation, together with the incomprehensible manner of the concurrence of Gods Free Grace, and mans Free Will, and such other controversies as depend thereupon : But howsoever, that they presume not positively and doctrinally to determine any thing concerning the same.

3. That they forbear in their Sermons ordinarily and causelessly to enter upon the handling of any other controversies of lesse moment and difficulty : But whensoever they are occasioned by invitation from the Text they Preach upon, or that in regard of the Auditory they Preach unto, it may seem requisite

requisite or expedient so to do; That in such cases they do it with all modesty, gravity and candor, asserting the Doctrine and Discipline of the Church of England, from the cavils and objections of such as are Adversaries to either, without bitterness, railing, jeering, or other unnecessary or unseemly provocation.

4. That for the more edifying of the people in faith and godliness (the aforesaid abuses laid aside) all Ministers and Preachers in their several respective Cures, shall not only diligently apply themselves to Catechise the younger sort, according as in the Book of Common Prayer is appoyned; But also shall in their ordinary Sermons insist chiefly upon Catechetical Doctrines (wherein are contained all the necessary and undoubted Verities of Christian Religion) declaring without unto their Congregations what influences such Doctrines ought to have into their lives and conversations, and stirring them up effectually, as well by their Examples as their Doctrines, to the practice of such Religious and Moral Duties as are the proper results of the said Doctrines, as Self-denial, Contempt of the world, Humility, Patience, Meekness, Temperance, Justice, Mercy, Obedience, and the like; and to a detestation and shunning of sin, especially such sins as are so rife among us, and common to the Age we live in; such are those usually stiled the Seven deadly ones; in short, all kind of Debauchery, Sensuality, Rebellion, Profaneness, Atheism, and the like. And because these licentious times have corrupted Religion even in the very roots and foundations, That where there is an afternoon exercise, it be especially spent either in explaining some part of the Church-catechism, or in Preaching upon some such Text of Scripture as will properly and naturally lead to the handling of something contained in it, or may conduce to the Exposition of the Liturgy, and Prayers of the Church (as occasion shall be

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be offered) the only cause they grew into contempt amongst the people being this, that they were not understood. That also the Minister, as often as conveniently he can, read the Prayers himself; and when he cannot do so, he procure or provide some fit person in Holy Orders, who may do it with that gravity, distinctness, devotion, and reverence, as becomes so holy an action: And whensoever by reason of his infirmity, or the concurrence of other Offices, the time may seem too short, or he unable to perform the Office of both Prayers and Sermon, at length, he rather shorten his Discourse or Sermon, then omit any thing of the Prayers, lest he incur the Penalty of the Act for Uniformity, requiring them to be read according as the Book directs.

5. And further Our Will and Pleasure is, That all Ministers within their several Cures, be enjoined publickly to read over unto the people, such Canons as are or shall be in force, at least once, and the Thirty nine Articles twice every year, to the end they may the better understand, and be more thoroughly acquainted with the Doctrine and Discipline of the Church of England, and not so easily drawn away from it as formerly they have been.

6. Since Preaching was not anciently the work of every Priest, but was restrained to the choicest persons for gravity, prudence, and learning; the Archbishops and Bishops of this Kingdom are to take great care whom they License to Preach, and that all Grants and Licences of this kind heretofore made by any Chancellour, Official, Commissary, or other Secular person, (who are presumed not to be competent Judges in matters of this nature) be accounted void and null, unlesse the same shall likewise be allowed by the Archbbishop, or the Bishop of the Diocese, and that all Licences of Preachers hereafter to be made, or granted by any Archbbishop or Bishop, shall be only during pleasure, otherwise to be void to all intents.

done; and you will, & if the same had never been made, make

it, & that, & that better deserving of the Lord's day, & of your master's time, they shall, as by often and serious consideration, and due regard, & endeavour to draw off people from such idle, unprofitable, and profane courses as aforesaid. And if any man doth offend in Religion, and contempt on the Sabbath day, in any Ecclesiastical and Civil, so shall they not be admitted to the frequent Divine Service on the Lord's day, & other Festivals appointed by the Church to be kept solemn. And in case any person shall resort unto any such idle, unprofitable, or unlawful sports and exercises on such days, the Minister shall exhort them which are in authority in their several Parishes and Congregations carefully to look upon all such offenders in any kind whatsoever, together with all those that doth, receive or entertain them, that they may be proceeded against according to the Laws, and quality of their offence, that all such disorders may for the time to come be prevented.

Given at Our Court at Whitchell, October the 14th in

the 14th year of Our Reign, 1662.

By His Majesties Command.

Ed. NICHOLAS.

Edinburgh, Reprinted, 1662.

Coll.
Westwood
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